

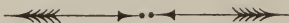


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HENRY F. SMITH, D. D.

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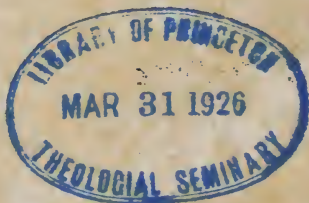
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THE
AMERICAN
BAPTIST MAGAZINE.

No. 3.

MARCH, 1828.

VOL. VIII.

MISSIONARY DEPARTMENT.

CAREY AND THOMAS STATIONS.

MR. M'COY'S JOURNAL, ADDRESSED TO THE CORRESPONDING SECRETARY.

Thomas, (Mich. Ter.) Lord's-Day, March 4, 1827.

Our Indian congregation larger than usual. Noonday and several others very modestly ask to be heard in a few words. They entreated us not to be discouraged on account of misconduct of any of their people. Should tale-bearers bring us an evil report concerning them, they hoped we would not believe it. They were all of one mind, and desired very much that we would continue our labours among, and never desert them.

Carey, March 8.

A journey which required me to spend three nights in the wilderness, and to swim our horses across Grand-river, Kekenmazoo, and St. Joseph, has brought me to this place. The health of this large family, and the prosperity of the station, lead me to say, "The mercy of the Lord endureth forever."

11, Lord's-day. Morning service part in English, and part in Indian; after which we repaired to the river, and I baptized one of our hired white men, in presence of an interesting company of white and red

people. On our return, publick worship was again performed in both languages, on which occasion we celebrated the Lord's Supper. This has been a solemn and good day to my soul, and I believe also to others.

Thomas, March 20.

To-day I arrived at this place. Between this and Carey is a lake, the size of which the Indians describe by saying, "it is two days' walk around it." The Ottawas suppose this lake to be the residence of spirits which often perform strange things. It is called *Gun-lake*, from the supposition that it sometimes emits a sound like the report of a gun. They say there is in it a heap of ashes, the top of which partly reaches the surface of the water, and is so large that one might suppose it had been accumulating for ages, by being brought, as occasion required, from an adjacent fire. With about the same plausibility, they relate that there is standing erect in the water the trunk of a large tree, the top extending a little above the wa-

MARCH, 1828.

ter, which has been in this position many years. None can perceive by what means it is sustained in that state, nor dare any approach it under the penalty of the capsizing of his canoe by an invisible hand. It is now reported that a large tree on the margin of the lake, was set on fire last autumn, perhaps by lightning, which has been burning ever since from the top downward. The stump is at this time about ten feet high. The snow in the surrounding country has been from a foot, to a foot and a half in depth, except for some rods distance around the burning tree, which has remained bare. Great fears are felt that when the fire reaches the earth it will enkindle in it, and continue to burn, as it is evidently a kind of fire unquenchable by water.

On the evening of the 11th February, there was seen in the neighbourhood of Thomas, what we usually term a shooting-star; more brilliant than is often seen. Its disappearance was followed by a report indicative of explosion. This circumstance was not a little alarming to the Indians. Noonday called on me the following day to ascertain my opinion respecting the phenomenon, and if I deemed it ominous of distress, &c. and if our good book gave us to understand what such phenomena indicated.

29. With Mrs. M'Coy, I visited the sugar-making places of Blackskin and his party. They appeared uncommonly delighted with our attentions. We were presented with six pairs of neat moccasins, three barks of sugar, (about 140 lbs.) and two floor mats, besides a plentiful treat of boiled corn and sugar.

April 8, Lord's-day. After publick service, Noonday, without ceremony, harangued his people, reciting much that he had learnt of the missionaries, and urging the propriety of their discontinuing the practice of feasting, dancing, and

conjuring, which are sometimes performed for the recovery of the sick, that our sick were oftener restored than theirs, and that they ought to imitate our example, &c. This is the more remarkable as we had not attacked in direct terms their ceremonies, but had merely preached to them the plain truths of the gospel.

15, Lord's-day. Had a larger congregation than I ever before addressed in the wilderness. This however was not altogether owing to an increased desire to hear, but in part, to the great numbers which have recently pitched their tents near us, for the sake of fishing.

It is now our custom to assemble our congregation by the sound of a large trumpet. Worship commences at the ringing of a steel-bell. The morning's service is in the Ottawa language, and the afternoon in English; soon after which we have Sabbath school. It is common of late for some of the neighbours to attend our morning and evening prayers, and a part of the service is performed in their language.

16. Noonday says that a female relation of his is at the point of death, occasioned by a collection of small worms about half an inch in length, in the upper parts of the lungs. Yesterday, Goauboi, (who is something of a conjurer,) applied a hollow tube about the size of a goose quill to the breast, on a sound skin, and by magick and suction, extracted one of these mischievous insects. I asked if it had required a great effort to dislodge the fellow which they had taken? He replied, not a very great effort, but he thought it would be hard to remove them all, and believed the case to be remediless.

I believe I have never known an Indian with a breast complaint, the rheumatism, or other disease locally seated beneath the skin, who did not attribute the cause to the existence in the place of small insects.

Among other works of antiquity, we often find in these countries, pieces of earthen pottery. The Ottawas in regard to this relate the following tradition. Three ages ago, some Ottawas at this place, feeling great inconvenience for want of a vessel in which to prepare their food, set about making one of earth. But with repeated trials they could make none that would endure the heat of fire, or be impervious to water. Two days unsuccessful labour aggravated their hunger, and heightened their grief. Disheartened at length they sat down and wept. On a following night a spirit appeared to one of them in a dream and asked, "Why do you weep?" The answer was, Because I am poor—I have no pot. Why did you make me, and place me here to suffer poverty and disappointment without remedy? The spirit then pointing down the lakes, said, "Go in that direction, and you will find relief, and I will accompany you." They set off; the spirit, unperceived by day, conversed with them at night on their journey. They passed the islands of Michilimackinack and Montreal, and on arriving at Quebec, met with the French, who extended to them the hand of friendship, and gave them an *iron* pot, and other useful articles, on which their celestial companion departed.

J—B—, who is part Indian, and married to an Indian woman, was one of the persons who aided in collecting the Putawatomes at the treaty with the United States Commissioners on Wabash, last September and October. While on the treaty ground he related to me the following story. Their company consisted of between 400 and 500 souls. The three first days of their journey they were unable to take any game, and consequently began to suffer with hunger. Their most expert hunters, sometimes 50 in number, were constantly out. They frequently fired

on deer, but invariably without success. Soon after the company halted one evening, Saugana fell asleep, and slept soundly through the night. In the morning he informed that one whom he had seen in a dream had acquainted him with the cause of their misfortune. Chebass, who had been the chief actor in inducing them to undertake the journey, had neglected to sacrifice a feast before they set out, according to custom when business of importance was to be transacted. He had started and travelled as a white man would have done. On account of this neglect of duty the Great Spirit was displeased, and had denied them meat. In order to propitiate the Deity, Chebass must fast entirely this day. Twelve men, neither more nor less, with their faces blacked, indicative of their hunger and their devotion, must proceed to their hunt, six on each side of the road. By the time the sun had risen to such a point, (we would say about 9 o'clock,) they would have killed four deer. He knew they would be successful, for in his dream he had seen the four deer lying dead.

The hunters set off according to instruction, killed the four deer in time, and brought them to the company. A general halt was called, and the four deer were boiled, heads, feet, and all. Every one received a portion except Chebass. The feast was considered his, and therefore according to custom, he must not participate. After the setting of the sun he would be at liberty to break his fast. The feast was accompanied by several speeches. The company resumed their march about 12 o'clock, and on the following day killed five deer and one bear, and did not lack food on the subsequent two or three days of their journey.

I make these statements as evidence of the influence of superstition over these ignorant people.

25. One of our neighbours,

with a countenance expressive of deep concern, inquired if the righteous of whom we read in Scripture, such as Noah, the two women who visited the sepulchre of our Lord, and Joseph who had wrapped him in linen and buried him, had always been righteous from their infancy? In my reply, I stated the universal and entire depravity of man, &c. He said that many who had lately heard me preach thought they were now too old in wickedness to find mercy, they never could become righteous. What did I think? Would God have mercy on such as had been a long time sinful? I need not record my answer. I soon discovered that his inquiries were chiefly on his own account. He had, he said, for some time felt very bad in his mind, especially when he attended family and public worship at our place. Our conversation was now interrupted by other business. On resuming it, I asked, When was it, did you say, that you felt so sorry—a long time since? He answered, No; before I went with you on that long journey I did not feel bad, but ever since our return I have felt sorry—sorry all the time. I had said to my wife that I hoped when you came hither, and I should hear you preach and pray and sing frequently, I should feel better. This is not the case; I hear you preach every prayer day, and talk a great deal at other times; I attend with you at almost all your evening prayers, and still I feel no better. Do you feel sorry continually? O yes, continually, continually, continually, I am distressed. Do you pray? I pray a little. I do not pray much. It is *very hard* for me to pray. Sometimes I do not know what to say. Do you sometimes have bad thoughts? Yes, my heart is all bad. I cannot keep it straight.

He requested that should I make a journey to Green Bay, he might be permitted to accompany me, that he might enjoy the advantages

of religious instruction. He feared that, should he be separated from me, he should be drawn off again into wicked practices with other Indians. He said some years ago, the French Catholics had sprinkled water on his face—did I think that was good? I replied, we always baptized people as Jesus was baptized, and as the Scriptures told us others had been baptized, by immersion.

May 6, Lord's-day. I again asked him what was the state of his mind. O, said he, I am all the time—all the time sorry. I do not know what to do! Do you pray? Yes, a little. I prayed this morning. When you was preaching to-day, I tried to pray with myself, but I could only say, shamnado shuwimin, shamnado shuwimin, that is, Great Spirit, pity me, Great Spirit, pity me.

13, Lord's-day. In the course of the past week, Noonday frequently told me that on the morning of the next prayer day, he would bring to us a boy of which he is guardian. As the boy was frequently at our house, I could not conjecture why the old man should be so particular in selecting the Sabbath to place him in the school. This morning very early he arrived. "I have," said he, "brought hither my son to place him in the mission family. Jesus the Son of God, after his death, arose only on the day of prayer. On that account we meet every pray-day to sing, to pray, and to talk. It is not right to work on that day. As Jesus arose early on the day of prayer, I have brought my son on that day, and have brought him early in the morning. I do this in the hope that Jesus will pity him, and make him good. I now deliver him to you to be instructed in things that are good."

21. Brethren Lykins and Slater, having both arrived, I left Thomas for Carey, Mrs. M'Coy having returned to that place two weeks

since. I am happy in leaving this establishment in an uncommonly prosperous state. We have twenty-one scholars, and may increase them to any number desirable. The surrounding natives evince unusual confidence in the mission, and a very pleasing attention to the preaching of the gospel, and also a disposition to improve their lands.

Carey, May 25.

I arrive at Carey at noon. Thankful to find all well, and moving onward.

June 14. Brother Simerwell and brother Bay return from a tour to the state of Ohio on business.

July 1, Lord's-day. We are in the habit of visiting the Indians at their villages for the purpose of imparting to them religious instruction. To-day agreeably to appointment, I attended at Mussequaga's village, and was sorry to ascertain that almost every one was absent, in search of wild potatoes. These Putawatomes at this time, appear to be far more indifferent to the subject of religion than the Ottawas around Thomas. Their necessities, however, are so great, that they furnish some apology for their not attending more regularly to preaching.

I proceeded to Pocagin's village, where I obtained a pretty large audience.

21. I am now slowly recovering from a severe attack of bilious fever, in which, at one time, my life was almost despaired of. My good brethren and sisters were desirous of sending to Fort Wayne, one hundred miles, for a physician; and a gentleman from Detroit, who happened at our place, kindly offered to suspend his own business, and make the journey to Fort Wayne as speedily as the strength of a horse could perform it, but I chose to prescribe for myself, relying for success on Him who showed favour to rebellious Israel in the wilderness.

30. The late depredations in the west committed by the Winebagos on the whites, have occasioned considerable uneasiness in this part of the country. A deputation from the Winebagos have lately offered the war-pipe and tomahawk to the Putawatomes, of which they did not accept. A company of Sauks are at this time in Canada, who will in a few days pass through our neighbourhood to their homes in the west, near to the Winebagos. Some fears are felt that these may be troublesome on their return.

Sixteen chiefs and other principal men of our neighbours have readily complied with an invitation to hold a conference at our house. After they had been told the news of the Winebago hostilities, and the preparations of the whites to silence them, and after listening patiently to our advice to remain neutral, Saugana, who had been appointed speaker for the occasion, spake as follows.

“Elder Brother,—We are sorry to hear that some Indians have been fighting with the whites. This is not good, and we do not intend to join them. We will remain peaceable. We are happy that you have come to live among us, that you are our friend, and as one of us. If soldiers should pass through our country to that of the Winebagos, our women and children would be afraid. There are some foolish white men, as well as foolish Indians, and we should be glad if you would meet the soldiers, and speak to them, and accompany them through our country, that our women and children may not be alarmed. You will become acquainted with every thing that passes among the whites—if any thing occurs that we ought to know, we desire you to inform us, and afford us your counsel. We will know all that shall occur among the Indians—should we hear of any thing that will affect your safety, we will

inform you. Finally, this is all I can say; do you take care of us, and we will take care of you."

These remarks, though addressed to myself in particular, were designed also for my missionary brethren.

Aug. 5, Lord's-day. On the first instant, we sent Kaukaukshah, a Putawatomie war chief, to meet the Sauks who are returning from Canada, and invite some of their chiefs to call at our place, and hear a *talk*. On such occasions the messenger always carries a small present of tobacco. Early this morning Nepoh, a Sauk chief, and Kukekamaquau, a Sauk war chief, with his highly ornamented war-club, arrived in obedience to our call. They were a deputation from the company. They evinced much uneasiness on account of the disturbances among the Winebagos, who are their near neighbours, and not a little fear of falling in with whites who might molest them. When they had heard our advice to remain quiet, &c. they assured us that they were very glad to hear our talk, and requested us to give them a white flag to display should they meet with any white men on their way home, and a letter stating that they had passed peaceably through our neighbourhood, and requesting that none interrupt them. They appeared greatly pleased with our attentions.

Nepoh, alone, observed to me as he was about setting out, "I am glad that there is no danger of the whites attacking us, for if they were to strike us, then we should begin too. Some of us fought hard against the United States in the last war. The long knives (people of the United States) came very near killing me. There, (putting his finger on his forehead,) a white-man's bullet struck me, and had well nigh taken my life." The scar indicated a very narrow escape.

The conduct of our Putawatomie neighbours on this occasion,

has been very creditable to them, and satisfactory to us. They were obviously much delighted to hear us tell the Sauks, that, having taken up our residence among the Indians with whom we intended to spend our lives, they must consider us at present as identified with the Putawatomies, and listen to our advice as dictated by the same purity of motive, as though our skins were red like the Putawatomies.

6. Pocagin and his wife visited us, and had in their company a boy about eleven years of age, who had been a captive among the Sauks. Hearing that the late company had offered this boy for sale at several Putawatomie villages, where none were willing and able to buy, Pocagin determined to purchase him, he says, from motives of humanity, the boy being treated cruelly by his mistress to whom he belonged. He showed us marks of blows on the boy's head, and says he paid for him three horses, and trinkets equal to the value of a fourth. We praised his conduct, and gave him a couple of garments for his boy, who was entirely destitute with the exception of a blanket. He thinks the boy is a Naudowissa.

Pocagin and other Putawatomies report positively that the Sauks often kill their prisoners after they have remained with them a long time, and what is shocking to tell, that they are afterwards *caten*. It appears that most Indian tribes have been guilty of cannibalism, and although we think that no instance of such crime has recently occurred among the tribes with whom we dwell, we cannot possibly believe they are innocent. The act appears not to be the result of hunger, but is designed as an exhibition of bravery, and of triumph over an enemy.

10. Chebass' son, who lately assisted in the murder of a son of Old Owl, last night set fire to a house in which resided two or three Indian families, who were at the

time absent, and burnt it, and the little property of the owners it contained, to ashes.

A sister of the incendiary who was also a sufferer by the fire, with very little apparent concern, told us to-day that her brother had become so troublesome, that the Indians had determined to look for him, and kill him. A few hours afterwards, Chebass himself called, and said he was in great distress. He requested us to give him a white flag to carry to a council to be held to-morrow on the late misconduct of his son. As an atonement for the late murder, he should offer a horse. He would at the meeting hoist his flag beside the price of atonement, while the murderer and incendiary would be close by. But he could not conjecture which would be taken by the avenger, the price of atonement, or the life of his son.

18. Brother Lykins and one of my little daughters, very unwell. Brother Meeker returns from a visit to Pocagin's, on which he set out yesterday. He had been received with great kindness, and his religious instructions attended to with apparent interest.

20. Having become able to ride, brother Meeker and I, accompanied by an Indian, set out for Thomas. We turned a little off of the direct way for the sake of avoiding lodging on the damp earth. At a village of bark huts, we were received with much hospitality. The place to which I was directed for lodgings, and which promised to be the most comfortable, was a scaffold of bark, raised about three feet from the earth, on sticks driven into the ground, over which was a covering of bark. A flag mat, and blankets were hung around the sides, which partially screened me from the night air. The very best food which they could provide was set before us, without waiting our request. Among the Putawatomies and Ottawas we never meet with bread, and seldom with salt. It

was rather unfortunate for our repose that these kind people had prepared for a nocturnal festival. They suspended the ceremonies until we had retired. Soon after which their drumming, rattling of gourds, singing, and dancing commenced, and continued until almost daylight in the morning, when the ceremonies were closed by participating of the food previously prepared.

22. As I lay in my camp last night, on the bank of Kekenmazoo river, I was severely attacked with sickness, which for several hours gave me some alarm. About nine in the morning became able to sit on my horse, and we proceeded.

23. We reached *Thomas*.

24. By invitation of the Ottawas, brethren Meeker and Slater, and myself attended a council at Noonday's. They resolved that with our counsel and assistance they will appropriate the annuity for this year to the improving of their lands. This is a laudable effort, and is without a precedent among the Ottawas.

25. A considerable number assemble at our house to complete the arrangements which were commenced yesterday relative to the improving of their lands. We hear from them the usual expressions of gratitude for our missionary labours among them, and the desire of some of them to be instructed in religion. They request us to continue our labours among them, and hope that some of them may ultimately become religious.

Carey, Aug. 30.

I left Thomas last Monday, and arrived at this place to-day.

Sept. 3. Brother Simerwell sets out for Thomas in order to bring in sister Simerwell who has been about two months on a visit to that station.

17. Brother and sister Simerwell have returned. Sister S. and

her babe both ill—the former attacked with fever on the way home, the latter has been sometime afflicted with ague and fever. They have been much exposed to rains on their way here through the woods, being sometimes almost thoroughly wetted. One of the dear babe's paroxysms of ague was in time of a rain, and when its clothes were entirely wet. These exposures, and lodging on the damp earth at night have no doubt been the cause of Mrs. Simerwell's fever. We are sorry to learn that it is a time of general sickness at Thomas and vicinity.

21. His excellency Gov. Cass has just concluded a treaty at our place with some of the Putawatomes. The first of the company arrived here the 3d inst. We have long acknowledged ourselves under great obligations to the Governor, and it has afforded us peculiar pleasure that he has been able to spend several days at an institution deeply indebted for its prosperity, to his fostering hand.

Oct. 11. Brother Simerwell is just recovering from an attack of illness; the health of his family also improving. Brother Lyking is distressingly afflicted with an inflammation in the ear.

15. I leave Carey with the expectation of being absent on business of the mission several months.

ISAAC M'COY.

EXTRACTS FROM THE JOURNAL OF
MR. MEEKER.

Carey, Aug. 20, 1827.

After spending about a year and nine months in missionary labours, chiefly at this place, it appears to be my duty to be located at Thomas, for which place I set out.

Thomas, Aug. 25.

We reached this place the fourth day of our journey. By request of

the Indians, I attended, in company with my brethren, an Indian council. At evening prayer I sung for them a hymn in their own language, with which they appeared well pleased.

26, Lord's-day. We were favoured with a sermon by brother M'Coey, from Phil. iv. 12, 13. "I know both how to be abased, and I know how to abound, every where and in all things I am instructed, both to be full, and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me." This was like a refreshing stream in a thirsty desert.

In the afternoon brother M'Coey read a discourse and performed other services in the Ottawa language, to quite a large assembly. After which he introduced me to them.

An Indian by the name of Kosquun-ekeh came forward and declared his determination to abandon the intemperate use of ardent spirits, to which he said he had been much addicted. He inquired of brother M. what method he should take most effectually to guard against the temptation. On hearing such a reply as was deemed suitable, he signed a certificate of his determination to abstain from ardent spirits for the term of two years.

27. A considerable number of Indians assembled to bid adieu to brother M'Coey on his leaving us. A short time before he started, they seated themselves in council form, and desired an audience. Blackskin, a chief, arose, and having taken each of us by the hand, addressed himself to brother M., saying, it was not any thing bad of which he was about to speak. My name was difficult for them to pronounce. They had assembled for the purpose of conferring on me a name which they could pronounce and could remember. Hereafter I would be known among them by the name of Ma-no-kee-ke-toh,

[good speaker, or a preacher of good things.] They hoped that my conduct towards them would accord with the name, and that their children, instructed in good things, would be worthy of names corresponding with mine. They hoped that I would take care of them, and as far as would be necessary, they would protect me.

29. Ten or twelve persons from the prairie six miles up the river, came down to inform us of their intention to apply their annuity also to the improving of their lands, and to request our aid in the matter.

Sept. 1. The Indians in the neighbourhood are becoming very sickly, owing, perhaps in part, to the present drought, and to their uncleanness. An Ottawa who professes to understand the employment of departed spirits, says of a sick woman in our neighbourhood, who is delirious, that her spirit has left the body, and is wandering from place to place in the vicinity.

10. A journey of four days through the wilderness has brought me to the Grand Saline, to which place I have come in company with two Indians for the purpose of aiding them in taking back their annuity to Grand-river.

17. I returned to Thomas, and found our own large mission family, and the Indians in the neighbourhood, greatly afflicted with sickness.

20. Two men came to inform me, in behalf of others of Noonday's village, that the amount of money they had received was so small, and would accomplish so little in the improvement of their lands, that they had concluded to apply it in the purchase of clothing, &c. as formerly. I remonstrated against their conclusion, and reprov'd their instability, to no purpose. The cause of this unhappy disappointment is no doubt the interference of a few traders who have followed them hither for the sake of their cash.

MARCH, 1828.

23, Lord's-day. I am too sick to visit the neighbouring village, and can do no more at home than give a short exhortation in English.

30, Lord's-day. At Blackskin's village I obtained decent attention to preaching, by a considerable number of hearers.

Oct. 7, Lord's-day. A goodly number of Indian hearers present at publick worship, at our own house. JOTHAM MEEKER.

ADDRESS TO THE BAPTIST ASSOCIATIONS AND CHURCHES IN THE STATE OF NEW-YORK.

From the Sixth Annual Report of the Baptist Missionary Convention.

Dear Brethren,

Can you open your eyes upon the present state of the world, and witness what God is doing to rescue its wretched apostate inhabitants from temporal and eternal ruin, without lifting your hands in devout gratitude to heaven, that you are permitted to live at a period so fraught with benevolent enterprise, and so marked by the triumphs of the cross? For what purpose are we stationed here, at such an eventful crisis? Is it merely to gaze with admiration on the rapid advancement of the Redeemer's kingdom? or to engage with holy ardour and vigorous efforts to extend the growing empire of Emanuel? Ought we only to look with pity on the miseries of unconverted millions of our race? or put forth our mightiest energies for their relief?—Thanks be to God, that many of you have already answered these questions, with the emphasis of holy action. The Baptist Missionary Convention of this State, of which a large proportion of you are constituents, has doubtless been instrumental in swelling the tide of seraphic joy produced in heaven, by the conversion of sinners. During the

last year, we have employed thirty missionaries, who have comforted and established many feeble, famishing churches, as well as aided to constitute new ones; baptized more than one hundred and sixty persons upon a credible profession of their faith in the Divine Redeemer; and sown, we trust, much spiritual seed, that shall spring and ripen into an eternal harvest. But while we humbly acknowledge the blessing of God upon their labours, and express a grateful sense of kind co-operation of the various societies and individuals who have aided our funds, we deplore the want of means, to meet the many pressing calls made upon us. We have heard the voice of the dear sheep and lambs of Christ upon the mountains, but could not gather them—we have listened with deep solicitude to the cries of the destitute, in different directions, but had nothing to send for their relief—the tears and sighs of the sons of the forest have affected our hearts, while our hands were empty—we have looked over the extensive field marked out for us, (embracing New-York, the northern part of Pennsylvania, the Western states, Michigan, and Upper Canada,) with prayerful anxiety—we have mourned over the wide spreading desolation before us; and in viewing the number and resources of our denomination in this state, we have been irresistibly smitten with a conviction, that the miseries of thousands soliciting the bread of life, the providences of God, the signs of the times, and the spirit of Christ, all conspire to urge upon the body, claims that are unanswered. The number of Baptists in this state, is computed at fifty thousand. What have they paid into the Treasury of the Missionary Convention the past year? But a little more than four thousand dollars;—which is but eight cents for each individual. Is this all that ought to have been

done by 50,000 redeemed souls, to supply with the word of salvation, the vast multitude within the above named territory, now perishing for the lack of vision? Will the compassionate Saviour, who became poor for our sakes, hold us guiltless, if we do no more the present year? Shall we be satisfied in the hour of death, that we have done all we could? It may be said of some individuals, "they have done well;" and in the great day of retribution, Christ may say unto them, "well done, ye faithful servants:" for, comparatively speaking, a few have done what is accomplished. Many have done nothing. And among those who have contributed of their substance to promote the Missionary cause, there has been an inequality, at which thousands will blush, when they shall see "the books opened." If obligation rests on one, it rests on all. We should realize that we are a body, consisting of many members, all of which should be under the direction of the Great Head. We should act from holy principles—we should act in harmonious concert—we should act upon a plan of equality. Let us not think our duty done, whatever we may have contributed to the funds, until we see every brother, and every sister, joining hands and mingle hearts in the work. All ought to be "workers together with God." We rejoice in view of what has been done, little as it is, and imperfect as is the manner in which it has been effected; but we would do *more*, we would do *better*. As there was a gradual increase of religious light, and an improvement in religious effort, from the time in which Abel offered the first lamb, onward through the Patriarchal, Levitical, and Prophetic dispensations, until the Gospel day dawned upon the world; so we are to look, agreeably to the economy of God, for a constant accumulation of light, and improvement in reli-

gious action, under the Gospel dispensation, till the meridian splendour of millennial glory; when the whole church of Christ shall be seen, in solid column, marching up on the breadth of the earth, and with an unbroken phalanx, pushing the conquest of divine truth through the world. In the present system of contributions, adopted by us, there are evident and serious defects. A precariousness as to their amount, paralyzes the energies of the Convention, and throws us into a state of suspense and anxiety, painful in the extreme. Often, when the most affecting appeal is made to our sympathies, by heart-rending cries, from abroad, "come over and help us!" we know not what to do. We fear that by sending out more Missionaries, we shall distress their dependant families; as we cannot ascertain what the churches will do, to aid us in meeting the expense. If we venture beyond our means, presuming on the benevolence of our brethren, we oppress ourselves by having to pay the balance, after we have done much more than our proportion of the whole amount expended. We know of an instance, in which a member of the Board, a ministering brother, who had paid four times as much in proportion to his property, as the richest members in his church, was called upon to pay, and paid twenty dollars more, to prevent our Missionaries, who had laboured faithfully, from suffering for want of their honest dues. This we have seen, while many wealthy brethren, have not, from first to last, paid one cent. Yea, many whole churches, and even some entire Associations, have looked on as idle spectators. Brethren, is the Great Head of the church pleased with these things? Besides this oppressive inequality in the contributions, and the famishing condition of multitudes, who, did all our brethren do their duty, might be reliev-

ed, we notice serious evils in the system of exertion by which the funds have been raised. The most efficient ministers have been taken from the pastoral charge, to ride, preach, solicit, and collect. Their churches have suffered by their absence, while they have suffered still more, in the loss of ministerial influence, by the distraction of their minds, in consequence of being deprived of opportunities for study, and being thrown on the rack of anxiety for the attainment of the numerous and important objects of their pursuit; the compassing of which, as to means, seemed to depend, principally, upon their own personal exertions. Jealousies, also, have been excited among brethren who are afraid of ministerial domination, and have construed the sacrifices and toils of these ministers, into the fruits of an unhallowed ambition to lord it over God's heritage. Such is the reward, given by many, to those devoted and self-denying men, who have been moved by an appalling view of the moral waste spread before them, to attempt to do, out of their own proper sphere, what others, to whom the work properly belonged, have refused or neglected to do. These, and the attendant evils arising out of the imperfections which are inseparable from the infancy of every thing, call loudly for a remedy; and we believe the time has *come*, in which the piety and zeal of the churches, if duly excited and directed, will effect a cure. For the purpose of accomplishing an object so desirable, and to concentrate, combine, and strengthen the energies of the denomination in advancing the glory of God, and the spiritual welfare of men, we propose the following system; the substance of which was exhibited in an address of the Convention, several years since, but we fear only partially circulated.

I. Let the probable amount which the cause requires, and the

Saviour demands of the body compacted for benevolent purposes, be determined by a prayerful consideration of the exigencies existing, and the resources which God has given to meet them.

2. Let this amount be apportioned to the several Associations within the compact, according to their respective ability, by their own delegates in Convention assembled.

3. Let the churches in each Association appoint their deacons, or other active and judicious brethren, as messengers to meet in sub-convention, to apportion the quota of the Association, to the several churches of which it is composed.

4. Let the respective churches resolve that they will raise their proportion as thus ascertained, and call on every member to consider the subject, and do what may be candidly judged to be their proportion, within a specified time.

5. Let the quota of each church be collected in season to be forwarded by its delegates to the Association, and by the delegates of the Association to the Convention.

6. Let the general and sub-agents, act uniformly upon this system, and every member of the Convention, and pastor of the churches, yea, every friend of the Lord Jesus among us, use his assiduous exertions to carry the same into cordial and successful execution.

Then will every Association become a missionary body, auxiliary to the Convention; every church, a primary missionary society, auxiliary to the Association; and every church member, a constituent of the primary. How delightful would it be to every pious soul, to see every spring regularly feeding the rivulets, the rivulets mingling in larger streams, the streams swelling into the broad river, and bearing Zion's ship to distant ports, deeply freighted with the treasures of eternal truth.

Such a course of operation, we confidently believe, will meet the approbation of Heaven, and the sanction of the Holy Spirit, who taught the apostle to say to his Corinthian brethren, "I mean not that other men be eased and you burdened, but that there be equality." Also, "upon the first day of the week, let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come."—

This system will release ministers of the gospel from 'serving tables,' that they may give themselves continually to prayer, and the ministry of the word. It will eventually save the expense of agents, will root out many jealousies, inspire mutual confidence among pastors and churches, promote brotherly affection, tend to general edification and growth in grace, and produce results over which, we doubt not, saints and angels will rejoice forever. From the knowledge which we possess of unsanctified human nature, the covetousness of the heart of man, and the hostility of the grand adversary to the progress of truth, and the salvation of men, we are prepared to expect opposition to this method of evangelical operation, although its object is to alleviate the miseries of mankind, advance the divine glory, and fulfil the gracious predictions of the inspired prophets.

But we trust we are in some measure prepared to meet opposition, by that decision of mind, at which we have arrived as the result of many prayers and tears. We hope and believe that nothing but a conviction that we have mistaken the mind of the spirit or the word of God, will induce us to relinquish this benevolent pursuit until we are removed from the field of our earthly toils. The assaults of infidelity we expect. But should we stand trembling in the furious blast, till chilled and withered, and not dare to move on—

ward for fear? This would be unworthy of soldiers of the cross! We will lift our banner in the name and the fear of God, relying upon his all-supporting promise for protection and success. Let wicked men impute all our efforts to unholy ambition. It will be enough for us to be certain the charge is unfounded; and the Captain of our salvation will see to all the rest. Let us pray much, and fervently for divine direction, for humility, zeal, and assiduity, and leave the results for eternity to unfold. Shall it be said that irreligious men, whose predominant principle of action is selfishness, have sufficient candour and sense of justice, to unite for social purposes upon a system of equality and mutual confidence; but the churches of Jesus Christ, purchased by his blood, and avowedly given to him, and to each other, by a voluntary consecration, have not enough of virtue and candour to co-operate in promoting their general good and the glory of their Redeemer *upon principles of equality and common justice*? Let us repel the unhallowed charge by a visible, practical, and powerful demonstration!

Brethren, the time is short. A few more toils, a few more struggles, a few more tears, a few more aspersions, and the places which now know us on earth, will know us no more forever! O let us seize the fugitive moment to set an example for our children, and to prepare a sweet memorial, that may be cherished by our surviving brethren and friends, with fond affection when the worms shall riot on these frail bodies! Let us strive to leave the state of this wretched world *better* than we found it. Let us avoid the anguish of soul, which kindles in a dying hour, at the recollection of unfaithfulness in the service of him who died for us, and in whose embrace we hope to repose in eter-

nity! In fine, let us so labour, and so live, that we shall not be ashamed to review the remainder of life before the eternal throne!

ELON GALUSHA, *Pres.*
C. G. CARPENTER, *Sec.*

REPORT

OF THE BOARD OF MISSIONS OF
THE MASSACHUSETTS BAPTIST
CONVENTION.

[Continued from page 12.]

To benevolent minds, nothing can be more afflictive than repeated and urgent solicitations from the suffering for aid, without the means of affording it to a desirable extent. Such has been precisely the condition of the Board of Missions of the Massachusetts Baptist Convention during the last year. Their last report exhibited a wide field for missionary labour, demanding immediate attention. Almost every passing week has widened their view of destitute churches and places, and witnessed a corresponding increase of earnest entreaty for help. The amount of funds intrusted to their care has borne no proper proportion to the demands made on their exertion. Without any permanent funds, the Board must depend entirely on the contributions of the christian public. And while they would devoutly commend the cause to God, and confidently trust in him, they must also cast their imploring eyes on their brethren, who are stewards of his bounty, and immediate instruments of relief. They ask those churches which enjoy the ministry of the gospel every returning Sabbath, to sympathize with such as only once a month, or even once in three months, are permitted to hear the gospel and enjoy its ordinances. They ask those individuals, who are comparatively rich in this world, How dwelleth

the love of God in them, if they do not impart of their substance to supply the pressing spiritual wants of their poor brethren?

The Board descry two or three causes, which have probably combined to hinder the contribution of an adequate amount to support the operations of the Board. One of them is, the want of information on the subject. It cannot be, that any considerable portion of our brethren are fully aware of the needy condition of many of the churches in the state; or it is morally certain, that help would be promptly afforded. Another excuse, probably, has been, that those who are in the habit of aiding charitable objects, are already pledged to some one, or more, and consider their duty performed. But it should be recollected that the performance of one duty never atoned for the neglect of another. The disinterested, self-denying Saviour of the world, would say to such, "These things ought ye to have done, and not leave the other undone." Besides; the object of supplying the destitute within our own limits with the means of grace, is second to none of the many praiseworthy designs of the day. Nay, it is of primary importance, not only on its own account, but also on account of its influence on other related interests. If the churches are prosperous, they will be able, and, it is hoped, disposed to promote all the objects of religious benevolence. But if they are in a depressed state, struggling for existence, they will have no strength to aid others. It is, however, to be feared, that a still more criminal cause has existed, that the low tone of religious feeling has calloused the heart, and palsied the hand of benevolent effort. And since it has pleased God, who is merciful to the unrighteousness of his people, to pour out his Holy Spirit on many of the churches of late, so that their

numbers, their ability, and their zeal, have been increased, the Board look with confidence for increased attention to the state of those churches which need pecuniary assistance. They cannot allow themselves to doubt, that the ensuing year will witness a hitherto unexampled liberality of the Baptists in Massachusetts.

Though the Board feel themselves justified in presenting to the Convention this tale of grievance, and making this urgent appeal to the sympathies and liberality of the churches; they would gratefully acknowledge the favour of Heaven on their exertions, and humbly ascribe any success which has attended them, to his grace and spirit. Something has been done. The gospel has been preached to many souls; some have been hopefully converted; and several have been added to the churches, while the foundation has been laid, on which future exertions will, by the divine blessings, erect a superstructure.

Immediately after the organization of the Board, and the commencement of the year, Rev. Hosea Trumbull, who had been employed for some part of the preceding year, was appointed for six weeks. His time was spent in the neighbourhood of Windsor, but not having received his return, the Board are unable to state the particulars of his mission. Rev. Thomas Barrett received an appointment for three months, which he has satisfactorily performed. He evidently possesses the qualifications and the spirit of a missionary. His communications to the Board have been deeply interesting, and have afforded much intelligence relating to the western section of the Commonwealth. He spent a part of his time with several feeble churches near Connecticut River, in one of which, several instances of hopeful conversion occurred; and in the others

he was employed in strengthening the things that remained, and were ready to die. One of his letters contains information of the settlement of Rev. Nicholas Branch with the church in Springfield, with encouraging hopes of success. This event has revived the drooping spirits of this feeble band of believers; and they are now more than ever determined to exert themselves to the utmost of their ability to promote the cause. It will be recollected that brother Branch was usefully employed in the service of the Board during a part of the last year, and was prevented only by indisposition from settling under promising circumstances in Conway. It is a cause of gratitude to God, that his health has become reestablished; and matter of satisfaction to the Board to know that his settlement in Springfield has been indirectly forwarded by the efforts of their Missionary.

Br. Barrett, agreeably to his instructions, made a tour through the northwestern part of the state, during which he preached in several towns; made some collections for the Convention; and thought he was instrumental in awakening a missionary spirit. In several of these places, revivals of religion had commenced, and in others tokens for good were seen. It appears that Baptists are numerous in that region. But it is a subject of deep regret, that any of them are opposed to missions; to the proper support of the ministry, and the regular administration of the Lord's Supper; and in a great degree disregard church discipline. Brother B. says, "I never had my spirits so stirred within me, as when I was in ———; and here let me say, that there must be more faithful ministers in this region. I cannot rest, while the impression produced on my mind by a view of their condition remains, and I see no prospect of its improvement. There is no part of the state where

Baptists are more numerous and wealthy, and where there are such prospects of their success and firm standing, if they knew their interests, as in the valley west of the mountain. I speak the truth; and O that I could tell it in the ears of every Baptist in the state!"

Under date of April 25th, brother Barrett importunately called on the Board for more help in that region, where revivals had become numerous, and ministers were greatly needed. To meet the exigency of the case, and in accordance with its conviction of duty, the Board immediately appointed Rev. David Wright on a mission of three months. His time was employed chiefly in Cummington and Becket. The churches in these places have enjoyed pleasing revivals. They are anxious to obtain pastors, and exhibit an intention to properly support them. Brother W. attended the organization of the Berkshire association, which is composed of ten churches, where he was instrumental of exciting the early attention of that promising body to the missionary cause. He preached as often as once a day, besides attending other meetings for conference and prayer, and baptized thirty-nine persons. He was also instrumental in establishing Female Charitable Societies in two places, and a Tract Society in one of them. It is grateful to be able to add, that this missionary received from the people among whom he laboured, a full reward for his services; and in addition, something for the Convention.

Rev. Joshua Eveleth spent three weeks and a half in the service of the Society. He visited Cummington, and several other places, and his labours were apparently useful to saints and sinners. He acted, however, as an agent as well as a missionary; in which department he discovered talents, which the Board would wish to see fur-

ther employed for the promotion of the objects of the Convention. Besides some collections, Mr. E. aided in forming four Tract Societies, three Sabbath School Societies, and one Female Missionary Society. He also visited a church which has long been in a state of trial, and gave them advice; and it is hoped that his labours of love may, under the blessing of God, promote its prosperity.

Rev. Charles C. P. Crosby spent eight weeks, in part as missionary, and in part as agent of the Board. He spent some time in Becket, during the interesting revival which that town has enjoyed; but ill health compelled him to leave the ground sooner than was intended. He also visited Lancaster, where there is a feeble branch of a church, which needs farther attention, and promises, by the divine blessing, to reward the culture bestowed upon it. As an agent, Mr. C. was successful in the collection of funds for the Convention; and he discovers a heart alive to the interests of Zion, and talents well calculated to promote them.

Brother Appleton Morse received an appointment for nine weeks, which he performed in the county of Worcester. His labours have been principally confined to Lancaster, Shrewsbury, and Northborough. He says there are appearances of a revival in Lancaster. The little church in Shrewsbury has experienced several years of declension, and their numbers have been diminished, and their hearts depressed, especially in view of the expected removal of their pastor. But under the labours of this missionary, a revival has commenced, in which a few have already obtained hope, who are expected soon to make profession; and others are inquiring.

In Northborough a small church has been gathered, during the last year, under the patronage of the

Convention, which will need its farther assistance. In the midst of their deep poverty, they contemplate the erection of a place of worship, in which they will need the assistance of their brethren. In Millbury also, which brother Morse several times visited, there is a revival. He preached fifty-three times, and attended several other meetings.

Rev. Benjamin Willard received an appointment, but has not yet made return to the Board.

The Board have also appropriated twenty-five dollars to one feeble church, and twenty-six to another, to aid them in the support of the ministry. It would have been gratifying to have complied with several other requests for similar aid, if the funds had warranted the measure; as they fully believe that small sums, appropriated in this manner, would greatly promote the prosperity of the churches.

Thus the Board have rendered to the Convention, whose immediate organ they are, an account of their stewardship for the last year. Through the efforts of the Convention, thousands have heard the gospel; a goodly number have been instrumentally converted; forty have been baptized; several feeble churches have been assisted and encouraged to renewed exertions; and others, which were destitute, have received timely assistance in seasons of revival; while a number of religious Charitable Societies have been established, where aid may be expected for years to come; and a general spirit of missionary enterprise has been excited, or increased and directed, from which much benefit may be hoped. On the whole, the Board have reason to thank God for their past success, and to take courage in relation to their future exertions. They would, however, do violence to their own feelings as well as to their sense of duty, not to advert,

before closing their Report, to an afflictive event of divine providence, by which they have lost the able counsel and active co-operation of one of their esteemed members, and the church a laborious and successful minister—the lamented death of Rev. George Angell, late pastor of the Baptist Church in Southbridge;—a man of an excellent spirit, of correct and enlarged views, and of great energy of character. May his mantle fall on his late colleagues, and on all the ministers of Jesus! His removal in the midst of his days and usefulness, impressively urges on each of the friends Zion, the resolution of our Saviour; “I must work the works of him that sent me, while it is day: the night cometh in which no man can work.”

By order, and in behalf of the Board, JONA. GOING,
October 30, 1827. *Rec. Sec.*

To be concluded in our next No.

THE HANCOCK COUNTY FOREIGN MISSION SOCIETY AUXILIARY TO THE BAPTIST BOARD.

This Society held its second annual meeting Jan. 23, 1828, at Bluehill at 10 o'clock, A. M. The reports of the Secretary and Treasurer were presented, from which it appeared that the Society was in a prosperous state.

The Treasurer's report exhibited the following sums, as paid into the treasury of the Society the past year, viz.

Surry and Ellsworth Fem. Prim. Soc.	16,50
Deer Isle Primary Society,	8,00
1st Primary Society, Sedgwick,*	19,48
East Sullivan Primary	2,75
Do. Female Do.	5,97
West Sullivan Primary	6,82
Do. Female Do.	20,50
Franklin Primary	6,85

Franklin Female Primary	-	6,92
Eden Primary	-	5,50
Do. Fem. Do.	-	7,25
Bluehill Primary	-	9,50
Do. Female Do.	-	8,75
2nd Primary, Sedgwick	-	10,00
2nd Female Do.	-	3,48
Brooksville Primary	-	9,21
Do. Female Do.	-	12,11
Surry and Ellsworth Primary†	-	10,25
Mr. John Dodge	-	1,00
Mr. Townsend	-	25
Rev. William Johnson	-	1,00
Rev. E. Hunting	-	1,00
Capt. David Radick	-	1,00
Mr. Joseph Henderson	-	1,00

\$ 175,09

Officers for the ensuing year.

- Rev. Amos Allen, *Pres.*
 “ William Johnson,
 “ Benjamin Lord,
 “ Daniel Merrill,
 “ Benjamin Buck, } *V. Pres.*
 Andrew Witham, Esq. *Treas.*
 Rev. Enoch Hunting, *Sec.*
 Mr. Moses Pilsbury, *Auditor.*

Voted, That the next annual meeting of this Society be holden at the dwelling house of A. Witham, Esq. Bluehill, on the fourth Wednesday in January, 1829, at 11 o'clock, A. M. and that the Agent of the General Board (if one be sent us) preach the Sermon. In case of failure, that the presiding officers of the Society provide a preacher.

In the evening Rev. G. F. Davis delivered a sermon from Matt. ix. 37, 38.

REPORT.

Beloved associates in the work of benevolence.—In presenting their Second Annual Report, the Executive Committee of the Hancock County Foreign Mission Society Auxiliary to the Baptist Board, would advert to the fact, that the cause of Missions is taking a firmer and deeper hold on the affections of God's people in the region embraced by your society. Two years ago, two or three associations of females, moving in their own unostentatious manner, comprised all the systematick efforts made by our churches in this county, for send-

*The 1st Female Primary in Sedgwick, forwarded to Boston some months since twenty four-dollars and eighty-four cents, which was duly credited in the Magazine, and belongs to the annual income of our Society.

†Nine dollars credited to this Society last year belong to the collections for this, as the Society was formed after the first annual meeting of the auxiliary. These sums \$9,00 and \$24.84 would swell the income for the year to \$208,93. Twenty dollars more at least are expected from Primaries that did not forward their money previous to the annual meeting.

ing the news of salvation to the heathen. The average annual amount of their subscriptions, probably, did not much exceed thirty dollars. Now twenty-two societies exist in the county, engaged in the same labour of love, and the amount of their collections may be seen by the report of the Treasurer of your Society.

Most of the Primaries, subsidiary to this Auxiliary, are gradually increasing in patronage and strength; and though some languish, yet others are moving forward with that increasing zeal and energy which evince that, with prayerful deliberation, the members have decided on duty, and from love to souls, are performing it. And as when the Saviour came on his embassy of love, women were seen most prompt to administer to his wants, so now, influenced by those tender and pious sensibilities of which they are so susceptible, females move foremost in the ranks of active, yet silent and unobtrusive benevolence.

We are aware, however, that all which has been done by us is trifling, when compared with the magnitude and importance of our object. And permit us to say, that far less has been effected than would have been, had the present miseries of the heathen, and their connexion with the awful realities of the invisible world, pressed feelingly on our spirits, and drawn forth the ceaseless supplications of our hearts for their salvation. Then pity would have prompted self-denial, zeal would have taxed invention, love would have called forth untiring exertion, that we might do them good. Through the tender mercies of our God, some portion of this spirit exists amongst us, but it requires to be increased many fold. Your Committee cannot repress the conclusion, that the exertions of your Society bear a very inadequate proportion to the demands of duty, and af-

fecting wants of a perishing world.

Something should be done to impress more deeply on the mind of all, this subject. The *candid* and *intelligent* view things as they are manifestly portrayed before their eyes. Let every friend of Missions present an example of liberal benevolence; let him thoroughly furnish his mind with correct information of the state and progress of missionary labour; let him in company and conversation feel the same lively and inviting interest usually taken in subjects which enchain the attention of the busy world; and connect with all this, fervent prayer, and we are confident that the results would be most gratifying.

In the fact that missions are owned and blest of God, we see the most animating encouragement to proceed in this labour of love. We will not now go into a detail of what God is doing by protestant missions,—we will not dwell on the success of the London Missionary Society in the South Sea Islands; of the English Baptists, and others in Hindostan; of the American Board in Ceylon and the Sandwich Islands; of the Methodists in the West Indies and elsewhere; of the humble and self-denying Moravians in Greenland and other places; nor yet of the changes producing on the Indian character and habits in our western forests;—no, we will invite you to contemplate a field, to the eye of sense, much more unpromising, yet endeared to *us* by a thousand tender associations, where our own beloved JUDSON has toiled and suffered, where his dear ANN rests in hope of a better resurrection, where treasures and lives have been expended, and of which many have said, it is a scene of hopeless labour:—And from the facts that a considerable portion of the Bible, and interesting tracts on the christian religion have been given to the Burmese in their own language, that a score of

Burman idolaters have been brought to believe in the Saviour of sinners, and worship the true God, and that the missionaries are now prosecuting their labours with brighter prospects, we obtain conclusive evidence that our labour is not in vain in the Lord. In due time we shall reap if we faint not.

We cannot close without mingling our mournful sympathies with those of the General Board, and all the friends of Missions, in the loss sustained by the Burman mission, and by Dr. Judson in particular, in the death of Mrs. Judson. At the moment when we thought her just entering on a scene of labours where comfort might mingle with usefulness, and when other females proceeding to the same field were expecting the benefit of such an able and experienced counsellor, by an inscrutable Providence she is taken from her labours and sufferings to her everlasting rest.

Her life was inestimable, and her death shall be valuable; though her fellow labourers were not privileged to see her when she was taken from them, yet they shall imbibe much of her spirit, and imitate her bright example; others shall be moved by her rare elevation to walk in her steps, and the story of her toils, her sufferings, and her death, shall excite in the breasts of our children and our children's children a strong interest in favour of Missions.

Brethren, if there be, therefore, any consolation of Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye our joy, that ye be like minded, having the same love, being of one accord, of one mind, in the work of faith, the labour of love, and the patience of hope, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord.

In behalf of the Committee,
ENOCH HUNTLING, Sec.

INDIA.

Extract of a Letter from Dr. Carey.

Serampore, April 28, 1827.

"I am much gratified by receiving letters from you, especially when they contain good news either of yourselves or the cause of God.

"You will be sorry to hear that Messrs. Thomas and Pearce have both been ill. I am going to-morrow to Howrah, to supply for the latter, who has had an attack of the bowel complaint, but is recovering. The weather is hot, and I, at this season of the year, always feel the inconvenience of the heat. But few at the age of sixty-six enjoy such good health as I do. I have only to lament my want of zeal for God and his cause; were it not for my criminal inactivity I might attempt very much more than I do or have done. There is some exceedingly gratifying news from the out stations, especially from Akayali, an island at the mouth of the river Arrakan; some instances of the power of divine grace are very remarkable: especially one of a father being brought to renounce his idols and trust in Christ by the gentle reproofs, or rather expostulations of his son—a little boy who attends the preaching of the gospel. The father is now a candidate for baptism."

[Lon. Particular Bap. Mag.]

WEST INDIES.

Extracts of Letters from the Rev. Mr. Burchell at Montego Bay, to his Brother at Falmouth.

Montego Bay, April 18th, 1827.

"At the Bay we are at present tolerably quiet and peaceable. One poor fellow, however, a free negro, was some time since imprisoned for praying with some of his companions, because he could not pay the fine. Having nothing else to do in the jail, he spent his

time, morning, noon, and night, *singing and calling upon God*; which so annoyed the jailer, that he repeatedly went into his cell and thrashed him. But the more flogging, the more praying; till at length the jailer brought him again before the court for this sin. The man, however, resolutely declared his purpose to pray;—"If you let me go, me will pray; if you keep me in prison, me will pray; if you flog me, me will pray: pray me must, and pray me will!"—when the jailer said, rather than be annoyed by this "praying fellow," he would give up his fees, and pay another portion of his fine; and so the man was dismissed."

August 23d, 1827.

"Since writing to you, I have had but poor health; for the last six weeks I have been under the care of my medical men. About a month since I went to Lucea with Mrs. B. and spent a fortnight with Mr. and Mrs. Hudson, (agents of the General Baptist Mission) for the benefit of my health. Lucea being a cool and very healthy town, I derived much

benefit from my visit, and am at present better, though far from well. Mr. Hudson I think an excellent Missionary, firm, steady, and persevering. While remaining with him, I preached at the opening of a larger house procured by him for worship; the place was crowded, and as many out of doors as there were in.

"At the latter end of June, myself and Mr. Mann went to Kingston, to renew the attempt of forming an Association, which I hope is now accomplished. The accounts from the churches were very gratifying, as the total number and clear increase of each church since Christmas will shew.

	Increase.	Total.
Kingston, Mr Coulthart's	- - -	120 3120
Mr. Tinson's	- - -	56 490
Spanish Town	- - -	100 300
Old Harbour, a branch of Spanish Town	- - -	72 115
Montego Bay	- - -	97 411
Crooked Spring	- - -	81 275
Anotta Bay	- - -	136 250
Port Royal	- - -	30 132
Mount Charles	- - -	77 111
Falmouth, 11 baptized and 30 dismissed to form a new church	- - -	41

Making a total increase 730 by baptism. And the total number of members 5247.

[*Ibid.*]

RELIGIOUS DEPARTMENT.

FOURTH ANNUAL REPORT OF THE BOARD OF DIRECTORS OF THE BAPTIST GENERAL TRACT SOCIETY.

Addressed to the Society, its Auxiliaries, Friends, and the whole Baptist Denomination in the United States.

Philadelphia, Jan. 2, 1828.

Brethren—The year now closed brings us to the first anniversary of our labours since the change in the seat of operations from Washington to this city. We rejoice that our hearts were inclined to undertake this good work, and that the successful issue of the undertaking, as thus far conducted, has even surpassed our largest anticipations. We do not dissemble the fact, that we at first approached this matter with a faltering

step, and were not a little affected by those misgivings of confidence which always attend the path of untried duty. The experiments previously made, although directed by the skill and energy of valuable brethren, did not furnish a ground of assurance that we should go forth under more encouraging auspices. But the success of one year has removed all our fear and hesitation, and has awakened a feeling and an interest in the de-

sign which portend the happiest effects. We regard it as a special instance of God's goodness that our humble instrumentality has been so signally blessed, that a cause of such vital importance to the extension and spiritual happiness of our dear people is gaining every day an ascendancy in some degree proportioned to its claims, and that results of evident magnitude and utility, are presented as incentives to future zeal and perseverance. We have reason too to be thankful, that the Lord has rendered our distant friends and brethren so well affected towards our imperfect endeavours, and that we have been so liberally seconded by their contributions; and may we not also believe by their prayers? To ourselves we can propose no higher remuneration for the sacrifices incident to this work, than the good feeling, the moral edification, the augmented graces, the reclaimed spirits, and the growing prosperity of the church, which must all stand forth as the fruits of efforts directed, we trust, to the glory of God.

Whilst therefore the impression is fully retained, that "he that planteth, and he that watereth, are nothing, and that the increase must come from God," and whilst we cordially disclaim all the pretensions of human merit, we determine to renew our exertions, to prosecute the course which we have commenced with increased vigour, and to follow up the present favourable indications with a care and animation worthy of the enterprise. Such a resolution seems to grow spontaneously from the contemplation of those past events which have marked us out as the more responsible agents of our brethren in urging forward the cause of religious Tracts.

There has been amongst us a decided increase of confidence in the expediency and importance of an institution, purely and explicit-

ly Baptist, for the diffusion of such facts and principles, as may be found ordinarily in these small and accessible treatises. This conviction is not built upon the spirit of sectarianism, nor does it originate in the moroseness of a disposition to disesteem others, and to indulge in the delusive impression of self-complacency. But it is founded upon a persuasion that all the issues from the depositories of religious light, to be useful, must flow abroad unmixed with suspicion or distrust. We are not ashamed to say for ourselves and our brethren, that whilst we feel unaffected respect and good will towards those institutions, which are designed to embody and harmonize the powers of several denominations, we are bound by the feeling of honourable consistency to cherish a warmer approbation of those plans, which stand responsible for the protection of our peculiarities as a denomination. In this view we are certainly willing to concede to others what we claim for ourselves. We shall never think the less of any class of christians, for watching with becoming circumspection the grounds upon which they stand as a separate section of the *great whole*. Let such a course be pursued with the meekness of wisdom, and with the charity which the gospel enjoins, and we shall see all denominations of christians, not only loving one another with the affection of a common brotherhood, but a greater amount of good will be brought into the common treasury of the Lord.

To show how well our brethren have appreciated the motives and doings of the Board, and of the Society, it is only necessary to observe, that since our last anniversary the sum of \$3168, 04 has been received into the treasury. This is about four times the amount received during the preceding year, and nearly twice the

whole amount received during the first three years of the Society's existence. This is a most animating demonstration, and evinces more clearly than any arguments which we could employ, how sensibly alive the friends of the Society are to its support and prosperity.

Whilst we have to regret that our publications have not been so diversified and numerous as to meet the expectations of our patrons, and also to satisfy our own wishes, yet it will be found that even in this particular, we have accomplished that which is not wholly unworthy of consideration. Our depository has received at different times throughout the year, 3,293,436 pages of Tracts, including 236, 651 pages on hand at the last annual meeting. Of these 2,619,036 pages have been issued through the various channels of depositories, auxiliaries, life and annual subscribers, Sabbath schools, sales, and gratuitous distributions, and a balance of 374, 450 pages remains for future circulation. With the prospects now before us, we feel no hesitation in believing that the year on which we are now entering, will bring us into possession of the means, not only of augmenting greatly the amount of pages to be sent abroad, but also of adding to the quality, contents, and variety of our Tracts, corresponding advantages.

At the beginning of the year we had 216 pages of stereotype plates, including the 96 pages (from No. 32 to 41) which had been ordered by the Board in Washington city, but which were first used here. To these have been added 216 pages more, making in all 432 pages now in permanent type. Besides this, one Tract of 16 pages, No. 42, has been printed with the common moveable type, and will also soon be put on plates and added to our regular series. From No. 1 to 41, the series is complete. These

with the Nos. 42, and 44, make 448 pages, of which 328 have been published by the Board in this city. The plates for Nos. 1 to 18, 21 and 44, have been supplied this year, and 12 pages added to No. 23. It is considered highly desirable that the annual additions to our existing number should be at least 500 pages for the time to come; and should the good favour which the object has gained for the past year be continued with something like a proportionate increase, no doubt can exist that such additions as are above contemplated may be effected. The present series of our Tracts (from No. 1. to 41) makes a volume of 403 pages, which will be bound together and sold at fifty cents each.—Many no doubt will like to possess them in sets thus bound.

It has been a part of the plan of provident arrangement which we desired to pursue, to establish as many depositories as our means would allow the hope of supplying. With this view *ten* new ones have been established in the course of the year, which in addition to those previously instituted together with the General Depository in this city, amount to twenty-five, with the most favourable locations in fourteen different States.

During the year just elapsed, *fifty-eight* life subscribers have been added to the list which now contains the names of one hundred and four persons, *ten* of whom have been made life directors. Many of these are pastors of churches, who have been constituted permanent members of the society through the friendly munificence of pious females in their respective churches and congregations: It is earnestly hoped that the year on which we are entering, may witness large additions to the list of life members, and directors.

In an enterprise of benevolence like that to which we now call

your attention, it is obvious that our efforts will be very insufficient unless we can secure the hearty co-operation of distant brethren. Auxiliaries in many places have been formed, and have taken a friendly and active part in this good work. Remittances in money have been made in the course of the year, from *one hundred and thirty* of these helping bands of brethren. Still the want of a further extension of auxiliaries must be sensibly felt, and the designs of the Society will be accomplished very partially until its branches shall have gone out to the rivers, and its boughs become like the goodly cedars. There are several distant societies which have a nominal existence; but as no intelligence has been received from them in the course of the year, we are at a loss how to count upon their assistance. We trust, however, that such as have become nearly extinct for the want of regular communications with the parent society, will renew their efforts hereafter and make themselves known to us, as fellow-workers in the same field of operation. When we reflect that there are about four thousand Baptist churches in the various parts of the United States, we shall be induced to inquire what 130 auxiliaries can do among so many? What a desirable arrangement would it be, for every church to become an auxiliary, and thus supply all their members with those salutary and edifying discourses which go abroad in the form of Tracts!

Many ties of affection, and points of agreement exist, to bind in the closest harmony all the members of our denomination. Among no people are to be found stronger considerations for united and charitable effort, and among no people can the diffusion of religious knowledge be attended with happier effects. That our Tracts will greatly augment their resources in this

respect, we ought perhaps to leave for future decision, when the test of experiment shall have been fairly applied; but we may be allowed to say that our selections have all been made with care, deliberation, and prayer, and that in general we regard their contents as admirably well adapted to all the purposes for which they are sent forth. Of course, we could not prepare ourselves at once for the complete and successful prosecution of the work before us, and we must therefore feel no scruple in saying that we have rather done what we could, than what we desired. At present our preparations are such as will enable us to supply any reasonable quantity of our publications, and that too at a very short notice, so that no fears may exist on the part of our auxiliaries lest their remittances should not be seasonably met by returns in Tracts. It is of no small importance that we should possess a large supply of our selections for gratuitous distribution. Many would read them, who would not care to purchase, and in an interest of this kind it should be a concern with us to send these little rills of knowledge by kind and gentle insinuations, into every channel of destitution and ignorance. It will be perceived at once that the Directors will not be able to consult this part of their design, without liberal relinquishment of claims on the part of friends and auxiliaries. Many have relinquished *one-half* instead of *one-fourth*, as allowed by the Constitution, and have thus contributed most seasonably and effectually to the purpose which we now recommend. The large increase of donations has also afforded material aid, and a continuance of this kind of assistance is earnestly solicited, as it tends more fully to establish the work in which we have engaged.

We are not furnished with many remarkable facts in relation to the

effects of our publications upon the communities to which they have been sent. But we cannot repress the confident persuasion that an amount of good which doubly remunerates our toil and expense, is already accomplished, and that the good favour of Lord will yet be turned propitiously towards the labour of our hands. Success indeed must be always encouraging, but the want of present and visible success should not prove dispiriting to us. When the Lord builds up Zion, and comforts her desolations, we shall hear of *this man and of that*, that his soul was new-born through the instrumentality of Tracts.

We cannot close this communication without an earnest appeal to our brethren throughout the Union. To you we look for a prompt and zealous co-operation. Pastors of churches, call into your assistance these silent monitors, which may assault the repose and sting the conscience of your people, when you are no longer in their presence. Avail yourselves of their holy pungency to reach and rouse the dormant powers of dying men. Drop them into the abodes of affliction, and thus read a consolatory lesson to the wretched and desponding. FATHERS AND MOTHERS, welcome into your houses, and to your fire-sides, these wholesome visitants. Imprint them on the memory of your children, and mingle their virtues with the dew of their youth. Teachers, and magistrates, young and old, wealthy and indigent, all come up to this blessed work, and lend your counsels and your prayers for the triumph of this cause. Disciples of the Redeemer, you are commanded to do good, as you have opportunity, to all men, and to let your light shine. Engage then, all of you, with earnest diligence, in the dispersion of Tracts; send them far and near to careless sinners and sleeping saints; follow them with your supplications to

the Spirit of Grace, and the great day will reveal that your labour is not in vain the Lord.

STATE OF RELIGION IN VERMONT.

Extracted from the Second Annual Report of the Baptist Convention in that State, held at Mount-holly, October, 1827.

In the Fairfield Association there are nineteen churches, eight ordained preachers, and two that are not ordained. The whole number of members is 1054. The state of religion in this Association is somewhat more prosperous than usual; harmony prevails in the churches; and they manifest an increasing willingness to aid the cause of Christ. A few churches have enjoyed revivals the past year, particularly the Hinesburgh church, for the accommodation of which a decent house for worship has just been completed. There is also a work of religion at this time going forward in the town of Waterville; but the church in this place, as well as several others, are destitute of stated preaching.

There are seventeen churches belonging to the Danville Association, furnished with nine preachers; the whole number of members is about 709. The state of religion is not very prosperous, there being scarcely a single church which is constantly supplied with publick means of grace. Three missionaries who were employed by the Convention to itinerate within the limits of this Body, the past year, have preached among most of the destitute churches, but no very interesting change in the state of things has followed.

The Barre Association consists of fourteen churches, supplied with eight or ten preachers, a part of whom are superannuated; the whole number of members is 556. Either from the want of ability or disposition, there are none of the churches in this Association that support preaching constantly; they are, generally, in a languishing state.

There are seventeen churches in the Woodstock Association, belonging to Vermont, consisting of 1697 members, and

supplied with twelve ministers. No very considerable alteration has taken place during the past year, except it be a revival of religion in the Townsend church, and the formation of another small church in that town.

In the Vermont Association there are twenty five churches, fourteen preachers, 1608 members; five churches are destitute of stated preaching, seven are supplied with preaching half, and one a fourth part, of the time; seasons of refreshing have been enjoyed by some of the churches, and in some places Sabbath schools and Bible class instruction are attended to. But there is a want of more religious fervour and activity in the cause of Christ.

There are eight churches in the Manchester Association, three ministers, and 574 members. The state of religion here is perhaps less encouraging than formerly.

In the Shaftsbury Association, there are seven churches within the state of Vermont. Some of these churches are regularly supplied with preaching, and are in a flourishing state. The church in Stanford has recently built a meeting-house, but has no pastor.

In the Leyden Association, there are 13 churches within the limits of Vermont, and ten preachers. Interesting revivals have been experienced in some of these churches during the past year; thirty-two have been added to the second church in Brookline, and twenty-four to the second church in Dummerston. There are 1058 members in these churches, ninety-eight of whom were added the past year.

From the whole, it appears that there are in the Baptist denomination of Vermont, 119 churches, consisting of 7760 members, and supplied with 71 preachers; the net increase of members the past year is 181.



NEW IMPULSE TO BENEVOLENT EFFORT.

Since the Christian era, there has not been a year which has opened with such animating and glorious prospects upon the church and the world as the present. All

the improvements in science, art, and the social state, and which distinguish the times in which we live, are by a happy combination of circumstances, lending their aid to the advancement of that kingdom which is to fill the earth with righteousness and peace. The means which christian benevolence has hitherto employed for enlightening and renovating the minds of men have been small, and disproportioned to the extent of the work to be done. But the scene is rapidly changing—efforts are making, and resources are providing, which will ere long be felt in the very heart of satan's empire. Publick opinion, like a wave of the sea, is rolling on, and producing every moment a wider and stronger current in favour of the benevolent enterprizes of the day. Incredulity may still doubt, and worldly policy may hesitate, and opposition lift her arm, but the work will go on. It is urged forward by an invisible, but by a resistless hand, and while that is the case, nothing shall stop it. The late Missionary meeting at New-York is but the beginning of a scene which is yet more to gladden the eye and to swell the heart of christian benevolence. The tone of feeling which was then cherished, as was predicted, has "by a holy sympathy and by the power of the Holy Ghost," been propagated already, in a good degree, "through that great city, through this powerful nation," and will, we doubt not, yet be felt "through the world." They who love our Lord Jesus Christ will feel the constraining influence of such examples—and awake and gird themselves for action. The conversion of the world, and of the *whole* world, to God, will be a matter of sober calculation. The means necessary will be estimated and provided. Faith will lift her eye to God with firmer confidence. Prayer will open the mouth wide, in supplications for spiritual blessings; and the hosts of the redeemed on earth will, ere long, we trust, join the hosts of the redeemed in heaven saying, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." Happy they for whom God has reserved the privilege of assisting to usher

in such a day as that! But the time for effort is short. The Spirit of the living God utters his voice, and proclaims to all—"Whatsoever thy hand findeth to do, DO IT WITH THY MIGHT."

[*Quar. Jour.*]

SCRIPTURE ILLUSTRATIONS.

We consider the following examples of Scriptural Illustration, extracted from Mr. Jowett's *Researches in Syria and the Holy Land*, as among the best we have met with of their kind. At the same time, we fully adopt the sentiments expressed in the *Christian Observer*, "That this species of illustration, useful as it is in its place, has been greatly overrated. Seldom does it solve any real difficulty; or offer more than casual elucidations, and those confined chiefly to points of inferior moment, besides which, too large a portion of such alleged "illustrations," illustrate nothing but the fancifulness or puerile taste of the collector."

"*House of the Dead.*"—"While walking out, one evening, a few fields' distance from Deir el Kamr, with Hanna Doomani, the son of my host, to see a detached garden belonging to his father, he pointed out to me, near it, a small, solid, stone building, apparently a house; very solemnly adding, 'Kabbar beity',—'the sepulchre of our family.' It had neither door nor window. He then directed my attention to a considerable number of similar buildings, at a distance; which, to the eye, are exactly like houses; but which are, in fact, family mansions for the dead. They have a most melancholy appearance, which made him shudder while he explained their use. They seem, by their dead walls, which must be opened at each several interment of the members of a family, to say, 'This is an unkindly house, to which visitors do not willingly throng: but, one by one, they will be forced to enter; and none who enter, ever come out again.' Perhaps this custom, which prevails particularly at Deir el Kamr, and in the lonely neighbouring parts of the mountain, may have been of great antiquity; and may serve to explain some Scripture-phrases. The prophet Samuel was buried '*in his house at Ramah.*' (1 Sam. xxv.

1:) it could hardly be in his dwelling-house. Joab was buried in his own house in the wilderness (1 Kings ii. 34.) This is the house appointed for all living (Job xxx. 23.) Possibly, likewise, the passages in Proverbs ii. 18, 19, and vii. 27, and ix. 18; may have drawn their imagery from this custom. He knoweth not that the dead are there—her house inclineth unto death, and her paths unto the dead. None that go unto her return again."

Gen. xviii. 6, 10, and xxvii. 14, 17,—
"When we had finished our meals, in the family in which I resided at Deir el Kamr, and were risen, the mother, daughter, and daughter-in-law, who had been waiting at the door, came in, and partook of what remained. Thus it is in Syria; and thus it has been, probably, ever since Abraham, a Syrian ready to perish, traversed these regions, dwelling in tents: when Sarah, having prepared an entertainment for three divine strangers, did not present it, that being Abraham's office; but stood at the tent-door, which was behind him. So Rebekah prepared food for her husband to eat, and sent it in by the hand of Jacob."

Isaiah lii. 2, 10.—"The use of the Oriental dress, which I now wear, brings to the mind various scriptural illustrations, of which I will only mention two. The figure in Isaiah lii. 10, 'The Lord hath made bare his holy arm,' is most lively; for the loose sleeve of the Arab shirt, as well as that of the outer garment, leaves the arm so completely free, that in an instant, the left hand passing up the right arm makes it bare; and this is done when a person—a soldier, for example, about to strike with the sword—intends to give his right arm full play. The image represents Jehovah as suddenly prepared to inflict some tremendous, yet righteous judgment—so effectual, that all the ends of the world shall see the salvation of God. The other point illustrated occurs in the second verse of the same chapter: where the sense of the last expression is, to an Oriental, extremely natural—'Shake thyself from the dust—arise—sit down, O Jerusalem.' It is no uncommon thing to see an individual, or a group of persons,

even when very well dressed, sitting, with their feet drawn under them, upon the bare earth, passing whole hours in idle conversation. Europeans would require a chair; but the natives here prefer the ground. In the heat of summer and autumn, it is pleasant to them to while their time in this manner, under the shade of a tree. Richly adorned females, as well as men, may often be seen thus amusing themselves. As may naturally be expected, with whatever care they may, at first sitting down, choose their place, yet the flowing dress by degrees gathers up the dust: as this occurs, they, from time to time, arise, adjust themselves, shake off the dust, and then sit down again. The captive daughter of Zion therefore, brought down to the dust of suffering and oppression, is commanded to arise and shake herself from that dust; and then, with grace and dignity and composure and security, to sit down; to take, as it were, again, her seat and her rank amid the company of the nations of the earth, which had before afflicted her, and trampled her to the earth. It may be proper to notice that Bishop Lowth, gives another rendering—'Arise, ascend thy lofty seat'—and quotes eastern customs, to justify the version: but I see no necessity for the alteration, although to English ears it may sound more appropriate. A person of rank in the East often sits down upon the ground, with his attendants about him."

Matt. xxvi. 23, and John xiii. 25—27.—
 "To witness the daily family-habits, in the house in which I lived at Deir el Kamr, forcibly reminded me of Scripture scenes. The absence of the females at our meals has been already noticed. There is another custom, by no means agreeable to a European; to which, however, that I might not seem unfriendly, I would have willingly endeavoured to submit, but it was impossible to learn it in the short compass of a twenty days' visit. There are set on the table, in the evening, two or three messes of stewed meat, vegetables, and sour milk. To me, the privilege of a knife and spoon and plate was granted: but the rest all helped themselves immediately from the dish; in which it was

no uncommon thing to see more than five Arab fingers at one time. Their bread, which is extremely thin, tearing and folding up like a sheet of paper, is used for the purpose of rolling together a large mouthful, or sopping up the fluid and vegetables. But the practice which was most revolting to me was this: when the master of the house found in the dish any dainty morsel, he took it out with his fingers, and applied it to my mouth. This was true Syrian courtesy and hospitality; and, had I been sufficiently well-bred, my mouth would have opened to receive it. On my pointing to my plate, however, he had the goodness to deposit the choice morsel there. I would not have noticed so trivial a circumstance, if it did not exactly illustrate what the Evangelists record of the Last Supper. St. Matthew relates that the traitor was described by our Lord in these terms: 'He that dippeth his hand with me in the dish, the same shall betray me.' (xxvi. 23.) From this it may be inferred that Judas sat near to our Lord; perhaps on one side next to him. St. John, who was leaning on Jesus' bosom, describes the fact with an additional circumstance. Upon his asking, 'Lord, who is it?' Jesus answered, 'He it is, to whom I shall give a sop, when I have dipped it.' And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop, Satan entered into him.'" (xiii. 25—27.)

FRANCE.

INTERESTING EXTRACTS.

Our readers will be gratified by the following extracts from the Correspondence of the Continental Society:—

The *Quakers*.—Some years ago a French member of the Society of Friends, living at C. near N. going to St. E. founded there a little flock of Quakers, altogether of persons who had left the Romish church; he visited them, and sometimes wrote to them. This little flock is few in number, but very interesting. More than a year ago the King's Attorney-General at St. E. obtained judgment against them; their meeting was dissolved, under a prohibition to assemble, and condemna-

tion to a fine; the whole was accomplished by a very arbitrary act of Mr. Attorney-General at first, and afterwards of the tribunal which judged them; but not one member of this little flock has turned back.

The Jansenists.—It is needless, gentlemen, for me to inform you, who those are, that are known by this name in the church of Rome; every one knows it, and if I were to describe them in one word, I would call them the Evangelicals of the Romish church; they are not separate from the church of Rome, but they are hated in it. The Jansenists are still numerous in France; you are sure to find the Holy Scriptures in their hands, and to please them very much by conversing with them of a free salvation by faith in Jesus Christ. Their number is pretty considerable at St. E. where they have a priest of their faith, to whom they confess.

The Beguins.—This is a select and interesting class of people, of whom I must give you some precise information. At the distance of a league from St. E. between this valley and that of St. C. there is a large village called St. J. de B. Thirty years since this village had a Curé, named B. who taking advantage of the French revolution, which had disorganized every thing, drew off his whole parish, in order to seduce them to his own opinions, and persuaded these good people to sell their property, to put all into a common stock, and set off to Jerusalem. The whole village rose in a mass, and marched out with the Curé B. at their head; they proceeded a few leagues; but the Government then stopped them, imprisoned some, and forced others to go home. The Curé B. fled to Paris, where he still lives in a state of separation from the Romish church; those whom he seduced returned home, where they remain to this day as much separated from the church of Rome as the Protestants themselves. The following is what I am able to collect about their faith; it is a lamentable mixture of the good and the bad. They acknowledge no other authority in matters of religion than the books of the Old and New Testament, which they study very diligently; they have neither priest nor minister, nor place of meeting, nor festival, nor public assembly. They are daily waiting for the coming of the prophet Elias, who is to spring from one of their virgins; some of them believe that he is already born, two years ago, and that he is concealed in some part of France. Their system is to stand separate from every Christian communion in the world, and to form a separate people. This information I procured from the mouth of one of their principal members. They have no communication with any one, and a person must inspire them with very great confi-

dence to obtain the knowledge of *them* that I have done. You see, gentlemen, in this, that considering their state, there is something to grieve, and something to rejoice at. We are afflicted at remarking so many errors; but we rejoice at seeing in their hands the Word of the Lord, for which they have a great respect; we are glad also to see them decidedly separated from the Romish church, with which they have no communion at all. The name Beguins, which they bear in these countries, has been given to them in derision. There are at least four hundred of them, and they declare, that they know they have brethren of their faith in other parts of France, and particularly in the neighbourhood of Paris and Orleans. Some years ago, a great improvement took place amongst them by the manifest interposition of Divine Providence. Our friend, Mr. Wilder of New York, whose business often called him from Paris to St. E. was stopped near St. J. de B. by an accident that happened to his carriage; the hind boot being broken, a great quantity of religious tracts which were in it, were scattered on the road; while they were repairing the carriage he entered into conversation with a woman, and was very much surprised to find, that she had separated from the Romish church, and loved the Word of God; she was a Beguin. From this time Mr. W. anxiously sought to do good to those Beguins, whom he then became acquainted with. He sent them some Bibles and religious tracts, and by means of these books several of them were brought to see the errors of their creed, and led to the Saviour. This old woman in particular was converted, and died two years since in the faith. Her family, I have observed, are walking in her steps.

[*Lon. Bap. Mag.*]

THE YORK AUXILIARY BAPTIST MISSIONARY SOCIETY,

Held its first anniversary at Sandford, Maine, on the 26th of Dec. last, and was-reorganized by the election of the following

OFFICERS.

Rev. Abner Flanders, Buxton, *Pres.*
 Rev. Chas. Blanchard, Shapleigh, } *Vice*
 Rev. John Seavy, Limington, } *Pres.*
 Rev. Henry Smith, Alfred,
 Archibald Smith, Esq. Alfred, *Treas.*
 Rev. Oliver Barron, Wells, *Sec.*

The following sums were received from Primary Societies at this meeting, and such Societies as had not forwarded their collections, requested to give an early attention to the subject. It is hoped the publick meeting on this occasion will have the effect to excite our churches within the limits of the Auxiliary to more spirited and united exertion, since it was cal-

culated to increase information in regard to Missionary operations, which we consider always has the best influence.

Monies received by the Treasurer.

Sandford Female Society,	-	9,55
Wells Benevolent Society,	-	17,46
Waterborough and Alfred,	-	15,12
Berwick Primary,	-	8,42
By Ezra Thompson,	-	2,00
Jeremiah Moulton,	-	1,00
Elder John Chadbourn,	-	,50
John Thompson, jr.	-	,25

\$54,30

The next annual meeting is to be held at Wells, on the last Wednesday in December, 1828.

THE CUMBERLAND AUXILIARY BAPTIST MISSIONARY SOCIETY,

Held its anniversary meeting at North-Yarmouth, January 2. The names of its officers elected on the occasion, we have not received. A letter from one of the ministers present, says, "Our meeting yesterday was one of the most interesting of the kind I ever attended: rendered so chiefly by the presence of the Lord, and the powerful sermon and addresses then delivered. An impression was, I think, made on the minds of the people greater than ever before." This Society is acting a spirited part in support of missions, as their returns show, and the Young Men's Society of Portland give promise of much usefulness. We understand that they were but recently organized, and on short notice collected the sum forwarded by them. May this operate as an encouragement to other young men in our churches to imitate so worthy an example.

WORCESTER COUNTY BAPTIST CHARITABLE SOCIETY.

This Society was organized within the limits of the Worcester and Sturbridge Associations. Most of its funds however have been derived from the former.

This Society embraces Foreign and Domestic Missions, and Education for the ministry. For these objects it has raised about \$4,000, within seven or eight years.

Its annual meeting is held in connection with the session of the Worcester Association, on the 3d Wednesday of August.

It has primaries in all the churches, and is considered a healthy member of the missionary body.

The following are its present Officers.

C. C. P. Crosby, *Sec'ry.*

C. H. Snow, *Treas.*

Abishai Samson, Jona. Going, J. B. Boomer, John Walker, A. Parker, *Executive Committee.*

OBITUARY.

DEACON GEORGE INGELS.

GEORGE INGELS, late Deacon of the first Baptist Church in Philadelphia, was born in Whitemarsh Township, Montgomery Co. Pennsylvania, on the 26th of February, 1746. When about three years old, he lost a most affectionate and christian mother, and his father also being dead, his education was committed to the care of an aunt. At ten years of age, he was assisted to triumph over many pernicious errors that had been instilled into his tender mind, to commit himself to the charge of Providence, and to rejoice in its extension to the meanest concerns of mortals. Possessing naturally great vivacity of temper, it might be supposed that concern for his future welfare would have been remote from his thoughts. Such was not the case. At this early age he was anxious to become a sincere christian.

At sixteen he removed to Philadelphia, when our City, like himself, has not attained maturity, and in his later days, he would delight to show his children and friends sites now covered with elegant mansions, where he had seen the long grass rising and the wild wood wave. Here he was favoured with opportunities of attending the means of grace. Unfixed in any religious principles, yet possessing a reverence for godliness in what denomination soever he discovered it, his mind was at length determined in favour of the principles and the ministrations of ordinances as adopted by the brethren of the Baptist denomination. Having reason to hope that he was the subject of regeneration of heart, he offered himself a candidate for union with the first Baptist Church, then the only one in the City, and was baptized by the Rev. Mr. Blackwell, in October, 1767.

Publick usefulness was his constant aim. Yet he would never suffer any considerations to deny him the pleasure and honour of fulfilling every duty which the church could claim at his hands. A more actively engaged christian could scarcely be found, and to his last moments, the cause of God obviously lay nearest of all considerations to his heart. Five years after his baptism, he was elected Deacon of the church, and for fifty-five years continued purchasing to himself a good degree and great boldness in the faith.

As a citizen he was attached to his country. Perceiving the unnatural oppressions she endured, his bosom panted for her emancipation. With the native ardour of his mind, he united himself to the colonial forces, and was in the hottest of the danger at Trenton and Princeton.

During the unusually severe winter campaign of 1777, from exposure to intense cold, and the hardships which the patriotic American then encountered, he was attacked with violent rheumatic pains, the cure of which, was never effected, and which produced a lameness not less honourable than the broadest, deepest scar. This prevented him from service in the field, but he was immediately appointed assistant Commissary in the ordnance department. The duties of this office he fulfilled to entire satisfaction. From that period to his decease, he possessed, as he deserved, a large share of public confidence. During the pestilential visitation, in this City in 1797, he was laboriously employed in diminishing the misery of his fellow men, notwithstanding the danger that surrounded him. He was appointed by the Governor a minister to the necessities of the poor, whose calamities shook his masculine soul. He was himself attacked with the prevailing disease; and O how often would he bless the hand that not only restored, but permitted him the honour and consolation of contributing to the relief of humanity beneath its deepest sufferings.

For some time he continued the public Inspector of lumber, until elected a member of the State legislator, an office which he sustained for three successive years.

After this, for upwards of eleven years he was military storekeeper in the United States Arsenal. He afterwards received the appointment of Collector of internal duties of the County of Philadelphia, an office which the imperfection of his health induced him to decline. He sustained honourably the character of County Commissioner, and in possession of the office of an Inspector he died.

His confidence was unshaken in the promises of Jehovah. He delighted to communicate spiritual instruction to his beloved children, and for this he was the more qualified, as it was his habit to rise by three or four o'clock in the morning, and devote himself to the perusal of the Holy Word of God.

One of the first promises which, when bowing beneath the weight of penitential sorrow, afforded to his mind relief, was that memorable assurance of the Redeemer, "Whosoever cometh unto me, I will in no wise cast out." He would often say—"whosoever! whosoever! in no wise! in no wise! O then I may still cleave to the word of my Saviour! I have come! I will still come and rest no where else!" He would often repeat the words of David, "Cast me not off, in the time of old age, now when I am old and gray headed—O God, forsake me not;" and would add, "Dear Lord, thou never hast; no, thou never wilt forsake me, poor and unworthy as I am!" One

of the promises on which his soul seemed delighted to lean, was, "I will never, no never, no never, leave thee nor forsake thee." In contemplating with the deepest sensibility the difficulties of the church, he would say, "the Lord reigneth, the Lord reigneth!"

A dear child of the deceased, from whom I have obtained the substance of the above information, adds at the close, "Mark the perfect man, and behold the upright, for the end of that man is peace." Surely then, dear Father, thy children may regard thee as one of that character, for thy end was peace—sweet peace—peace with thy God and with all mankind.

During a protracted confinement of five months, never was one murmur heard to fall from his lips. All was well—all was mercy—all was motive to thanksgiving. When just on the verge of heaven, his aged arms and lips gave to his motrning companion and children the farewell embrace.

Gratitude was his constant emotion, patience and holy resignation had the entire occupancy of his mind. He would sometimes say with a countenance lighted up with joy, "O what a mercy to have such dear and kind attendants, now that I am unable to assist myself. The Lord always has provided, and always will, for one who am less than the very least of his children."

He sometimes seemed almost overcome with the idea that his life had been no more profitable. His hope in the Redeemer and only in him was an anchor 'firm and strong.' To him under every conviction of his unworthiness, he would direct his eye. He would frequently say, "My work is done—I am waiting only for the final summons." The Sabbath previous to his decease, he was asked if he felt comfortable. He replied, "O yes, in mind as well as body, perfectly so—I believe the Lord is about taking me home." And are you willing to go? "O yes," Then death has no terrors for you? "Oh no! Jesus has conquered death." Can you give us up whom you have so tenderly loved? "I have so long proved the goodness and faithfulness of my God, that I dare not hesitate to give you all into his hands, knowing that he will protect and bless you as he has blessed and protected me. To him I have committed every concern for time and eternity. I have nothing more to do." He delighted in singing the praises of God, but said, "My singing on earth is almost ended, but I shall soon join the heavenly choir."

He died of no disease. Eighty-two years had worn out the machine. It was the soft expiring of a 'weary, worn out wind.' I never left his chamber without feeling the appropriateness of the lines of

Watts, when he compares the progress of the saint to the career of the sun.

"Just such is the Christian; his course he begins
Like the sun in a mist—while he mourns for his sins,
And melts into tears—then he breaks out and shines,
And travels his heavenly way:
But as he comes nearer to finish his race,
Like a fine setting sun he looks richer in grace,
And gives a sure hope at the end of his days
Of arising in brighter array."

W. S.

REV. H. A. BOYD.

Died, March 28, 1827, at his residence on Pipe Creek, in Beaufort District, South Carolina, the Rev. Hezekiah Alexander Boyd, aged 47 years. He was born December 1st, 1779, in Columbia County, Georgia: was admitted a member of the Kiokee Baptist Church of Christ, 19th June, 1802, and was soon after set apart for the great work of the ministry. In March, 1812, he received a letter of dismission, being in full fellowship, and was recommended as a useful and faithful minister of the gospel.

Shortly after this period he was called to the pastoral care of the Blackswamp Baptist church in South Carolina, where his labours were continued for near thirteen years; during which time the Lord was pleased in mercy to pour out his spirit in such copious showers of divine grace, that numbers were added to that church, of such as it is humbly hoped will be saved in the great day of the Lord, and who will shine as stars in the crown of their beloved pastor in a brighter and better world.

In Dec. 1824, he received a letter of dismission from the above church; and about ten days before his death aided in the constitution of the Baptist church at Kirkland's in Barnwell District, South Carolina, of which he became a member and pastor. His health being bad began rapidly to decline from this time. He had scarcely reached home, (only ten miles off) before he became extremely ill; and during the few days he was permitted to live on earth, his sufferings were very severe; more perhaps than are usually experienced on a dying bed—notwithstanding, his confidence in a Redeemer remained unshaken; and his hope was stayed upon the rock of ages, in whom he had trusted, and who he believed would raise him up at the last day.

He has left a widow and two daughters to lament their irreparable loss

Blessed are the dead which die in the Lord from henceforth. Yea, saith the spirit, that they may rest from their labours, and their works do follow them.

Account of Moneys, received by the Treasurer of the Newton Theological Institution.

Hon. S. V. S. Wilder, Bolton,	- - -	50,00
Abe! Willard, Harvard,	- - -	2,00
A friend, Cambridge,	- - -	1,20

By the hand of Rev. C. C. P. Crosby, West-Boylston, being the annual payment of a five years' Subscription.

Joseph Metcalf,	- - -	2,00
Erastus Brown,	- - -	1,
Goodwin Wood,	- - -	1,
E. H. Howe,	- - -	5,
Joseph White,	- - -	25,
Samuel Brown,	- - -	3,
Josiah Ball,	- - -	2,
Silas Newton,	- - -	5,
V Baker,	- - -	1,
Calvin Winter,	- - -	2,
Jesse Curtis,	- - -	1,
Amos Lovell,	- - -	2,
		<hr/> 50,00

Miss Polly Fisher, Dedham, by Rev. Mr. Ballard	1,
Mrs Abigail Shepard, Newton,	2,
John B. Jones, Boston,	475,
Moses Hadley, do.	10,
Thomas Harback, Newton,	3,

By the hand of the Agent, Rev. E. Nelson.

Rev. J. C. Welsh, Warren, R. I.	- - -	2,00
Deacon Bell, Newport,	- - -	5,
James Tripp, New Bedford,	- - -	2,
Nehemiah Leonard, do.	- - -	2,
Stephen Hathaway, do.	- - -	2,
Baruch Eldridge, do.	- - -	2,
Barney Corey, do.	- - -	2,
Mary B Gunnel, do.	- - -	2,
David Beal, Kingston,	- - -	5,
Mrs. Drew, do.	- - -	2,
Lydia Drew, do.	- - -	1,
Stephen Drew,	- - -	2,
Henry Jackson, Plymouth,	- - -	5,
Elizabeth Cobb, do.	- - -	5,
George Lovell, Barnstable,	- - -	10,
Nathan Chapman, do.	- - -	50,
Samuel Childs, do.	- - -	50,
Isaac Bears, Jr. do.	- - -	5,
Warren Halliett, do.	- - -	5,
Mrs Scudder, do.	- - -	50,
Luke Chase, do.	- - -	50,
Lott Crocker, do.	- - -	1,
Timothy Baker, do.	- - -	2,
Hat-el K Handy, do.	- - -	1,
Myrick Nickerson, Chatham,	- - -	5,
Bangs Snow, do.	- - -	2,
Richard Sears, jr. do.	- - -	1,
Nehemiah Done, do.	- - -	2,
Mrs J. Nickerson, do.	- - -	3,
Josiah Mayo, do.	- - -	150,
Mrs Winslow, Brewster,	- - -	1,
Isaac Foster, do.	- - -	2,
Isaiah Clark, do.	- - -	2,
Dea. Elisha Crocker, do.	- - -	1,
Several Friends, do.	- - -	2,47
Collection, Orleans,	- - -	3,
Dea Freeman, do.	- - -	1,
Freeman Bake, Yarmouth,	- - -	5,
Friend, do.	- - -	20
David R. Griggs, Boston,	- - -	50,
Several Friends, Salem, by Rev. G. Leonard,	- - -	7,
Dea N. Stowell, Worcester,	- - -	100,
L. Howe, do.	- - -	10,
Thomas Thimble, do.	- - -	3,
Joel Putnam, do.	- - -	5,
W M. Hubbard, do.	- - -	5,

For the Professorship of Bib. Theology.

Miss Betsey O Lane, Boston,	- - -	26,00
Benjamin Convers, do.	- - -	25,
Joseph Convers, do.	- - -	25,

For the benefit of the Library.

From the Boston Fem. Juv. Ed. Soc. by Mary A. Jones, late Secretary,	- - -	31,
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N. B. Heretofore the Agent has published subscriptions when obtained, but it has been thought most expedient in future to publish them when paid.

Account of Moneys received by the Treasurer of the General Convention for the Baptist Board of Foreign Missions from Dec. 24, 1827, to Feb. 23, 1828.

By cash from the Black River Baptist Mission Society,	Freeport Male Primary Society - -	6,00
Auxiliary to the New York State Convention for the Burman Mission, per Rev. Asa Averill,	Do Female do. - -	1,75
20,00	Brunswick Male do. - -	11,50
From H. B. Rounds, Esq. Treasurer Utica Foreign Mission Society, per Mr. E. Lincoln,	Do. Female do. - -	13,00
25,00		—246,15
From Dea. Elias Emery, Roxbury, N. H. for Burman Mission, per L. Farwell, Esq. - -	From John Page, Esq. Haverhill, N. H. it being a bequest from his late honoured mother, Mrs. Hannah Page. per Mr. E. Lincoln, -	*100,00
10,00	From the young Ladies of Mrs. Ann Little's School, Martinsburg, Va. to educate a Cherokee child, by the name of Ann Little, received per Rev. O. B. Brown, Washington, D. C. - -	10,00
Collected in Baptist Church, Alexandria, at monthly concert for prayer, for Burman Mission, - - - -	From Mrs. Hannah Whitney, Royalston, for Foreign Mission, per Mr. E. Lincoln, - -	1,00
6,00	From the Country Baptist Missionary Society in the Leyden Association, by Mr. David Purring-ton, per George Eels, Esq. - - -	25,00
Received for sale of twenty copies 'Backslider,' presented by Rev. S. H. Cone, N. York, for Burman Mission, - -	From the State Convention of the Baptist Denomina-tion in South Carolina. per M. Minns, Esq. Treas. to be appropriated as follows, viz.	
5,00	Wilmington Station, - -	50,00
Proceeds of a box kept by Miss E. Cornelius in her school, for Carey Station, - -	Burman Mission, - -	80,00
3,00		—130,00
Donation from D. Cawood, Burman Mission, - -	From the General Committee, Charleston, S. C. by Josiah B. Furman, Esq. Treas. per Henry H. Furman, Esq. - - - -	364,52
1,75	From New York State Convention, through the Black River Mission Society per Rev. A. Averill,	20,00
Per Rev. S. Cornelius, - - - -	From the Wendall Society for Missionary purposes for Indian Schools, per Rev. E. Andrews,	6,50
17,50	From Damariscotta (Maine) Auxiliary Society, per Dea Daniel Day, Treasurer,	90,00
From Samuel Bullin, - - - -	Waldo Auxiliary, J. M'Crillis, Esq. Treas.	20,01
10,00	Hancock, do. A. Witham, Esq. do.	174,91
A number of Females in Ontario Association, for Burman Mission, per Mr. E. Lincoln, - -	Washington do. Rev. P. Bond, do.	60,87
21,00	Contribution of the Congregational Society in Castine, under the pastoral care of Rev. Mr. Mason, for Burman Mission,	20,00
From the Executors to the last will of Hon. Constant Taber of Newport, R. I. being the amount of dividends which have become due on stock since his decease, now transferred to the Board of Foreign Missions, per L. Farwell, Esq.	Contribution of Rev. Thomas B. Ripley's Society, Portland, for Burman Mission,	29,00
108,00	Received per Rev. Gustavus F. Davis, - - - -	394,79
Of Miss Mary Steel, of Philipston, N. Y. from the Family Mission Box, for the Baptist African Mission, per Rev. C. G. Somers, - -	From Dea. Phillip Brown, Treas. of the New Hampshire Baptist Convention, viz.	
7,25	For instructing females in Burmah,	6,75
From the Ontario Association, for Burman Mis-sion, per Mr. E. Lincoln, - - -	For heathen youth, - - -	1,90
21,20	For the Burman Mission, - - -	1,59
From the York Baptist Auxiliary Missionary Soci-ety, per Mr. E. Lincoln, - - -	For Foreign Missions, - - -	189,76
56,25		—200,00
From James Loring, Esq. Treas. of the Boston Auxiliary Society for Domestic or Western Mission, per Mr. E. Lincoln, - - -	By cash from Dea. James Loring, Treas. of the Boston Bap. Aux. Society, - - -	290,00
50,00		—
From Dea. Calvin Stockbridge, Treasurer of the Cumberland Baptist Foreign Mission Society, re-ceived through Mr. E. Lincoln, viz.		dolls. 2134,16
Contribution at the annual meeting in North Yar-mouth—For translation of the Scriptures, - -		
9,08		
Lisbon Male Primary Society, - -		
5,20		
Do. Female, do. - - -		
3,51		
North Yarmouth Male do. - - -		
35,13		
Do. Female do. - - -		
38,50		
Bath Male do. - - -		
18,00		
Do. Female do. - - -		
10,28		
Do. Mission Box, - - -		
4,20		
Portland Male Primary Society, - -		
21,00		
Do. Female do. for the education of Burman Female children, - -		
22,00		
Portland Young Men's Primary Society, - -		
40,63		
New Gloucester Male do. - - -		
6,37		

HEMAN LINCOLN, Treas.

* With this sum, the Treasurer received the following note from Mr. Page:—

Haverhill, N. H. Jan. 24, 1828.

Sir,—Enclosed is \$100, which sum is a bequest from my late mother, Hannah Page, to the Baptist Board for Missions. She did not make any specific appropriation to particular objects, but left it to the care of her Baptist friends. I would just remark, that the Burman Mission was one in which she always took a very warm interest, and I think that it would have been her wish that the greater part of the above sum should be applied to that mission, and the residue among Indians of the west.

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American Baptist Magazine (Boston)

Princeton Theological Seminary-Speer Library



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